Against Babylon

To all that in every place call upon the name of Jesus Christ our Lord,
regarding Mystery Babylon

I am a Christian man, baptized according to the Lord's commandment, and not a novice. On the morning of Saturday, July 4, 2026, I dreamt of the Roman Catholic Church, and it being compared to Judaism, full of Pharisees. I woke up with the phrase in my mind “Loosen the bonds of the oppressed.”

> Isa. 58:6
> Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?
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> Acts 2:17-18
> And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: 18 and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy
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> Micah 3
> And I said, Hear, I pray you,
> O heads of Jacob, and ye princes of the house of Israel;
> *Is it* not for you to know judgment?
> [2] who hate the good, and love the evil;
> who pluck off their skin from off them,
> and their flesh from off their bones;
> [3] who also eat the flesh of my people,
> and flay their skin from off them;
> and they break their bones, and chop them in pieces,
> as for the pot, and as flesh within the caldron.
> [4] Then shall they cry unto the LORD,
> but he will not hear them:
> he will even hide his face from them at that time,
> as they have behaved themselves ill in their doings.
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> [5] Thus saith the LORD concerning the prophets that make my people err,
> that bite with their teeth, and cry, Peace;
> and he that putteth not into their mouths,
> they even prepare war against him.
> [6] Therefore night *shall be* unto you,
> that ye shall not have a vision;
> and it shall be dark unto you,
> that ye shall not divine;
> and the sun shall go down over the prophets,
> and the day shall be dark over them.
> [7] Then shall the seers be ashamed,
> and the diviners confounded:
> yea, they shall all cover their lips;
> for *there is* no answer of God.

[8] But truly I am full of power by the spirit of the LORD,
and of judgment, and of might,
to declare unto Jacob his transgression,
and to Israel his sin.
[9] Hear this, I pray you, ye heads of the house of Jacob,
and princes of the house of Israel,
that abhor judgment, and pervert all equity.
[10] They build up Zion with blood,
and Jerusalem with iniquity.
[11] The heads thereof judge for reward,
and the priests thereof teach for hire,
and the prophets thereof divine for money:
yet will they lean upon the LORD,
and say, *Is* not the LORD among us?
none evil can come upon us.
[12] Therefore shall Zion for your sake be plowed *as* a field,
and Jerusalem shall become heaps,
and the mountain of the house as the high places of the forest.

I pray my teaching may be to the edification and building up of the Church of God, that the hearer may not be harmed by strong food, that those who hear may not harden their hearts, and that those in bondage and oppression may be freed.

Ps. 95:6-11
6 O come, let us worship and bow down: let us kneel before the Lord our maker.
7 For he is our God; and we are the people of his pasture, and the sheep of his hand. To day if ye will hear his voice,
8 Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness:
9 When your fathers tempted me, proved me, and saw my work.
10 Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways:
11 Unto whom I sware in my wrath that they should not enter into my rest.

1 Thes. 5:19-21
19 Quench not the Spirit. 20 Despise not prophesyings. 21 Prove all things; hold fast that which is good.

The bishop of Rome does not adhere to Scripture. First, the bishop of Rome is called "Pope", and priests are called "Father". The bishop of Rome lords it over his brethren, claiming supremacy and infallibility, and living as a literal king of Vatican City. Peter was given the keys first (Mat. 16:19), yet the other apostles were later given the same power of binding and loosing, along with the Church in general (Mat. 18:15-20). Peter was not infallible, but erred in matters of faith and practice even after the Holy Spirit was given at Pentecost, and was rebuked by the least of the apostles (Gal. 2:11-21; 1 Cor. 15:9). The bishop of Rome claims to be above any and all councils of the Church, yet the Lord commanded, "but if he neglect to hear the church, let him be unto thee as an heathen man and a publican" (Mat. 18:17).

> Mat. 20:25-28
> Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. 26 But it shall not be so among you: but whosoever will be great among you, let him be your minister; 27 and whosoever will be chief among you, let him be your servant: 28 even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.
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> Mat 23:1-36
> Then spake Jesus to the multitude, and to his disciples, 2 saying, The scribes and the Pharisees sit in Moses' seat: 3 all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. 4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. 5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, 6 and love the uppermost rooms at feasts, and the chief seats in the synagogues, 7 and greetings in the markets, and to be called of men, Rabbi, Rabbi. 8 But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. 9 And call no man your father upon the earth: for one is your Father, which is in heaven. 10 Neither be ye called masters: for one is your Master, even Christ. 11 But he that is greatest among you shall be your servant. 12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.
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> 13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. 14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. 15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.
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> 16 Woe unto you, ye blind guides [...] which strain at a gnat, and swallow a camel. 25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. 26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. 27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto

whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. 28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, 30 and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. 31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. 32 Fill ye up then the measure of your fathers. 33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: 35 that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. 36 Verily I say unto you, All these things shall come upon this generation.

Secondly, the doctrine of purgatory is completely unscriptural. It is written,

> 2 Cor. 5:1-10
> For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. 2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: 3 if so be that being clothed we shall not be found naked. 4 For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. 5 Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. 6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: 7 (for we walk by faith, not by sight:) 8 we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. 9 Wherefore we labour, that, whether present or absent, we may be accepted of him. 10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

As the Lord is in heaven, to be absent from the body means to be in heaven. The Council of Trent taught purgatory is a domain of Sheol/Hades, separate from Paradise/Abraham's Bosom and from Gehenna (Catechism of the Council of Trent, Part 1, Art. 5). Yet our Lord freed the souls of the righteous from Hades when he descended into Hades.

Suppose Rome were correct in their claims of purgatory, and of the bishop of Rome, as Peter's successor, having the keys of the kingdom. Why would he not immediately free all the souls of the righteous to enter heaven, and close purgatory permanently so all the righteous immediately enter heaven when leaving their bodies?

> Mat. 23:13
> But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

> Mat. 5:7
> Blessed *are* the merciful: for they shall obtain mercy.

> Mat. 7:2
> For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

> Mat. 24:45-51
> 45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? 46 Blessed is that servant, whom his lord when he cometh shall find so doing. 47 Verily I say unto you, That he shall make him ruler over all his goods. 48 But and if that evil servant shall say in his heart, My lord delayeth his coming; 49 and shall begin to smite his fellowservants, and to eat and drink with the drunken; 50 the lord of that servant shall come in a day when he looketh not for

him, and in an hour that he is not aware of, 51 and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

The bishop of Rome surely smites his fellowservants with the terrors of purgatory and harsh penances, and lives deliciously eating and drinking as a king.

Thirdly, Rome treads dangerous ground by mandating clerical celibacy, and mandating fasts. Voluntary celibacy is good (Mat. 19:10-12; 1 Cor. 7:1; 1 Cor. 7:17-33), and voluntary private fasting is good (Mat. 6:16, 9:15; Mark 2:20; Luke 2:37, 5:35; 2 Cor. 6:5, 11:27). However, the Spirit gives gifts as he wills (1 Cor. 12:11). The Spirit may give the gift of singleness to a man not called to be a presbyter or deacon, and he may call a man to be a presbyter or deacon without giving him the gift of singleness, meaning a forced vow of celibacy would allow undue temptation for fornication, as "*to avoid* fornication, let every man have his own wife, and let every woman have her own husband" (1 Cor. 7:2), and forcing vows of celibacy excludes qualified men whom God has called to the ministry, who are wise enough to refuse such vows of celibacy. Peter was married (Mat. 8:14), along with the Lord's brethren, and Paul affirmed those in ministry have the right to marry (1 Cor. 9:5), and bishops, elders, and deacons are to be husbands of one wife (1 Tim. 3:1-13; Tit. 1:5-9), not that they must be married, but that they may be married, as long as they are not polygamists, nor in an adulterous marriage. Forcing vows of celibacy on someone is not of God, and is evil. Someone who has already vowed should perform it (Deut. 23:21; Eccl. 5:4-5; Mat. 5:33), trusting themselves to the grace of God (2 Cor. 12:9), but no one should be forced to vow, and furthermore, all should be discouraged from taking such vows. Ministers may marry as well as other Christians: as long as a Christian does not already have a spouse (1 Cor. 7:2), marries in the Lord (1 Cor. 7:39), and is not divorced and does not marry a divorced person as long as their spouse still lives, as either is adultery (Mat. 5:32, 19:9; Mark 10:11-12; Luke 16:18; 1 Cor. 7:39), and prevents reconciliation with their spouse (Deut. 24:1-4; 1 Cor. 7:10-11). If reconciliation is impossible because the spouse entered an adulterous marriage, the divorced person must remain single as long as the spouse still lives, trusting themselves to the grace of God.

> 1 Cor. 9:5-12
> 5 Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? 6 Or I only and Barnabas, have not we power to forbear working? 7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? 8 Say I these things as a man? or saith not the law the same also? 9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? 10 Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. 11 If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? 12 If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

> Mat. 5:33-37
> Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: 34 but I say unto you, Swear not at all [...] [37] But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Mandatory public fasts are improper, treading dangerously close to evil dietary restrictions (which are any mandatory restrictions other than the apostolic judgements in Acts 15) and

breaking the command for fasts to be private between one and God. Ashes on the forehead for Lent are particularly egregious violations of the Lord's command!

> Mat. 6:16-18
> 16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. 17 But thou, when thou fastest, anoint thine head, and wash thy face; 18 that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

You cannot wash your face and appear not to fast while putting ashes on your forehead at the same time! "Thus have ye made the commandment of God of none effect by your tradition" (Mat. 15:6).

As an aside about the apostolic judgements in Acts 15,

> Acts 15:28-29
> 28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; 29 that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

Rome contradicted the Lord's command to abstain from eating blood with the Council of Florence in the 15th century, teaching Christians to ignore the commandment. Rome also denied the Lord's commandment for women to pray or prophesy with their head covered (1 Cor. 11:2-16, 14:37; *INTER INSIGNIORES*, Sacred Congregation for the Doctrine of the Faith, 15 October 1976).

> Mat. 5:19
> Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

> Luke 6:46
> And why call ye me, Lord, Lord, and do not the things which I say?

> John 14:15
> If ye love me, keep my commandments.

Returning from the aside, and concluding the discussion of mandatory clerical celibacy and mandatory fasts,

> 1 Tim. 4:1-5
> Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; 2 speaking lies in hypocrisy; having their conscience seared with a hot iron; 3 forbidding to marry, and

commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. 4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: 5 for it is sanctified by the word of God and prayer.

Fourthly, Rome teaches prayers to saints, and veneration of icons. It should be sufficient that our Lord commanded us to pray to God alone:

> Mat. 6:9
> After this manner therefore pray ye: Our Father which art in heaven [...]

Praying to anyone but God violates the Lord's commandment. Due to hardness and blindness of hearts of those bound by Rome, much more Scripture will be given.

> Ps. 5:3
> My voice shalt thou hear in the morning, O LORD; in the morning will I direct my prayer unto thee, and will look up.

> Ps. 34:17
> The righteous cry, and the LORD heareth, and delivereth them out of all their troubles.

> Ps. 44:20-21
> 20 If we have forgotten the name of our God, or stretched out our hands to a strange god;
> 21 Shall not God search this out? for he knoweth the secrets of the heart.

> Ps. 50:14-15
> 14 Offer unto God thanksgiving; and pay thy vows unto the most High:
> 15 And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

> Ps. 55:16-17
> 16 As for me, I will call upon God; and the LORD shall save me.
> 17 Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.

> Ps. 69:13
> But as for me, my prayer is unto thee, O LORD, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

> Ps. 86:6-7
> 6 Give ear, O LORD, unto my prayer; and attend to the voice of my supplications.
> 7 In the day of my trouble I will call upon thee: for thou wilt answer me.

> Ps. 88:13
> But unto thee have I cried, O LORD; and in the morning shall my prayer prevent thee.

> Ps. 91:14-15
> 14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.
> 15 He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him.

Ps. 116:1-2
1 I love the LORD, because he hath heard my voice and my supplications.
2 Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.

Ps. 142:1
I cried unto the LORD with my voice; with my voice unto the LORD did I make my supplication.

Pro. 15:29
The LORD *is* far from the wicked: but he heareth the prayer of the righteous.

Jer. 29:11-14
11 For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end. 12 Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. 13 And ye shall seek me, and find me, when ye shall search for me with all your heart. 14 And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.

Lam. 3:40-41
40 Let us search and try our ways, and turn again to the LORD.
41 Let us lift up our heart with our hands unto God in the heavens.

Prayers are to be made only to God, not to departed faithful, nor to angels, nor to images nor statues. Bowing down to images or statues, or making images or statues for people to bow down to, is idolatry, and bowing down to worship people or angels is idolatry.

Exod. 20:2-5
2 I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. 3 Thou shalt have no other gods before me. 4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: 5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God

Lev. 26:1
Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the LORD your God.

Deut. 4:15-16
15 Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire: 16 Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female

Deut. 5:6-9
6 I am the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage. 7 Thou shalt have none other gods before me. 8 Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth: 9 Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God am a jealous God

Deut. 7:5
But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

Deut. 7:25
The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the LORD thy God.

Deut. 12:3
And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

Deut. 27:15
Cursed be the man that maketh any graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman

2 Kings 18:1-6
1 Now it came to pass in the third year of Hoshea son of Elah king of Israel, that Hezekiah the son of Ahaz king of Judah began to reign. 2 Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also was Abi, the daughter of Zachariah. 3 And he did that which was right in the sight of the LORD, according to all that David his father did.
4 He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan. 5 He trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him. 6 For he clave to the LORD, and departed not from following him, but kept his commandments, which the LORD commanded Moses.

2 Chron. 34:1-7
1 Josiah was eight years old when he began to reign, and he reigned in Jerusalem one and thirty years. 2 And he did that which was right in the sight of the LORD, and walked in the ways of David his father, and declined neither to the right hand, nor to the left.
3 For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images. 4

And they brake down the altars of Baalim in his presence; and the images, that were on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, and strowed it upon the graves of them that had sacrificed unto them. 5 And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem. 6 And so did he in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks round about. 7 And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

Ps. 78:56-61
56 Yet they tempted and provoked the most high God, and kept not his testimonies:
57 But turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow.
58 For they provoked him to anger with their high places, and moved him to jealousy with their graven images.
59 When God heard this, he was wroth, and greatly abhorred Israel:
60 So that he forsook the tabernacle of Shiloh, the tent which he placed among men;
61 And delivered his strength into captivity, and his glory into the enemy's hand.

Ps. 97:7
Confounded be all they that serve graven images, that boast themselves of idols: worship him, all ye gods.

Isa. 42:8
I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images.

Isa. 42:17
They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye are our gods.

Isa. 45:20-23
20 Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save.
21 Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me.
22 Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.
23 I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

Jer. 10:14-16
14 Every man is brutish in his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them.
15 They are vanity, and the work of errors: in the time of their visitation they shall perish.
16 The portion of Jacob is not like them: for he is the former of all things; and Israel is the rod of his inheritance: The LORD of hosts is his name.

Jer. 50:38
A drought is upon her waters; and they shall be dried up: for it is the land of graven images, and they are mad upon their idols.

Jer. 51:47
47 Therefore, behold, the days come, that I will do judgment upon the graven images of Babylon: and her whole land shall be confounded, and all her slain shall fall in the midst of her.

Mic. 1:7
And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered it of the hire of an harlot, and they shall return to the hire of an harlot.

Mic. 5:12-14
12 And I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers:
13 Thy graven images also will I cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the work of thine hands.
14 And I will pluck up thy groves out of the midst of thee

Acts 10:25-26
25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. 26 But Peter took him up, saying, Stand up; I myself also am a man.

Col. 2:18-19
18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, 19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

Rev. 19:9-10
9 And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. 10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

Rev. 22:8-9
8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.
9 Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

God does not share his glory with another. Do not bow down to, burn incense to, light candles to, or pray to, any but God. Do not bow down to, burn incense to, light candles to, or pray to people or angels, or images or statues of them, or kiss images or statues. Do not make images or statues for people to bow down to, burn incense to, light candles to, kiss, or pray to. Any image or statue that has become an idol (people bow down to, burn incense to, light candles to, kiss, or pray to) should be destroyed, just like Hezekiah destroyed the bronze serpent and was commended by God for doing so.

Fifthly, the dogmas of Mary are idolatrous, beyond prayers and icons and statues.

Mary is not "Our Lady", as we have "5 One Lord, one faith, one baptism, 6 One God and Father of all, who is above all, and through all, and in you all" (Eph. 4:5-6). The term lady is the female form of the term lord. We do not have one Lord and one Lady, but one Lord.

Mary is not a mediatrix, "for there is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). Mary was not "full of grace" or "full of graces", but only highly favored, and blessed.

> Luke 1:28-30
> Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. [...] Fear not, Mary: for thou hast found favour with God.

It is Jesus who is "full of grace". Do not take the glory that belongs to Jesus and try to give it to Mary.

> John 1:14
> And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Mary was not immaculate and without sin, "for all have sinned, and come short of the glory of God" (Rom. 3:23), and that would steal the glory of the Lord Jesus Christ, who is alone without sin.

> 2 Cor. 5:21
> For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

> Heb. 4:15
> For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

> Heb. 9:28
> So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

> 1 Pet. 2:22
> Who did no sin, neither was guile found in his mouth

> 1 John 3:5
> And ye know that he was manifested to take away our sins; and in him is no sin.

The only immaculate conception was Jesus himself. If Mary had to be sinless in order to bear him, then her mother would have had to have been sinless to bear her, and so on, until Eve. So it was only Jesus born without sin.

Mary is not the "Queen of Heaven", as only God is King in heaven, and the "queen of heaven" was a pagan idol.

Jer. 7:16-26
16 Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee. 17 Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? 18 The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger. 19 Do they provoke me to anger? saith the LORD: do they not provoke themselves to the confusion of their own faces?
20 Therefore thus saith the Lord GOD; Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.
21 Thus saith the LORD of hosts, the God of Israel; Put your burnt offerings unto your sacrifices, and eat flesh. 22 For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: 23 But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. 24 But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward. 25 Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up early and sending them: 26 Yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers.

Jer. 44:15-23
15 Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying, 16 As for the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee. 17 But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil. 18 But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine.
19 And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our men?
20 Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him that answer, saying, 21 The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the LORD remember them, and came it not into his mind? 22 So that the LORD could no longer bear, because of the evil of your

doings, and because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day. 23 Because ye have burned incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil is happened unto you, as at this day.

Mary was not a perpetual virgin, but she was a virgin when she gave birth to Jesus.

Mat. 1:24-25
24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: 25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

Mat. 12:46-47
46 While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. 47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

Mat. 13:53-58
53 And it came to pass, that when Jesus had finished these parables, he departed thence. 54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? 55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? 56 And his sisters, are they not all with us? Whence then hath this man all these things? 57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. 58 And he did not many mighty works there because of their unbelief.

Mark 3:31-32
31 There came then his brethren and his mother, and, standing without, sent unto him, calling him. 32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

Luke 8:19-20
19 Then came to him his mother and his brethren, and could not come at him for the press. 20 And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee.

Gal. 1:18-20
18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. 19 But other of the apostles saw I none, save James the Lord's brother. 20 Now the things which I write unto you, behold, before God, I lie not.

Joseph was a just man (Mat. 1:19), and married to Mary. He would have waited until her purification was complete (Luke 2:21-24), and then they would have come together, that they would not defraud one another, and give place to temptation.

> 1 Cor. 7:2-5
> 2 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. 3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. 4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. 5 Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

Scripture affirms Jesus had four brothers (compare Mat. 13:55 and Gal. 1:19), and multiple sisters, for at least 6 (half) siblings, who were the children of Mary and Joseph, while Jesus is the only-begotten Son of God, born of Mary.

The bodily assumption of Mary is nowhere in Scripture. It is contrary to a general principle in Scripture that "it is appointed unto men once to die" (Heb. 9:27). Jesus died once, why should Mary be above her Lord in not dying (Mat. 10:24-25; Luke 6:40; John 13:16, 15:20)? There are two recorded in Scripture as not dying, but there are two witnesses of Revelation that will die (Gen. 5:24; 2 Kings 2:11; Mal. 4:5-6; Mat. 17:11; Rev. 11:1-13). The only exception to death is those alive and remaining at the Lord's coming (1 Cor. 15:50-57; 1 Thes. 4:13-18).

The concept of Mary as Mother of God is easily misleading, and is easily abused. The phrase "Mother of God" or "God-Bearer" appears nowhere in Scripture. In Scripture there are the phrases "mother of Jesus", "his mother", and "mother of my Lord". Only in the very limited sense that Jesus is God, and Mary is the mother of Jesus, is Mary is called the mother of God. Chalcedon defined:

> begotten of his Father before the worlds according to his Godhead; but in these last days for us men and for our salvation born [into the world] of the Virgin Mary, the Mother of God according to his manhood.
> (Schaff, *The Seven Ecumenical Councils*, "The Definition of Faith of the Council of Chalcedon")

It is important to note that Mary is not divine, is not the source of Jesus' divinity, is not the mother of the Trinity, is not the mother of the Father, and is not the mother of the Holy Spirit. She was simply the chosen vessel for the incarnation of the Son of God, and the source of his humanity. The phrase Mother of God is easily taken out of context of the Chalcedonian Definition, and unlearned and unstable people twist the words to their own destruction, like they do with the Scriptures (2 Pet. 3:16). The phrase is better left unused outside the Definition.

May people not do devotions to Mary, but only to God. God is a jealous God, and all the time and energy given to Mary is stolen from God. Rome is full of idolatry.

> Mat. 6:24
> No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other.

Finally, what remains is some commentary on Revelation 17:1-19:4, showing Rome is Mystery Babylon, and God commands his people to leave her.

> 17 And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: 2 with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. 3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. 4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: 5 and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. 6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

Rome "sits on many waters", being on a peninsula in the Mediterranean Sea. Fornication is code for idolatry. The Roman Mass is filled with invocations and prayers to saints, already shown as idolatry. Purple and scarlet were the colors of Rome. Rome persecuted Christians in the ancient days, and Rome more recently persecuted and persecutes Christians who disagree with them, such as excommunications, imprisonments, beatings, and killings, such as with the Protestant Reformation and the Inquisition.

> 7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. 8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. 9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. 10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. 11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. 12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. 13 These have one mind, and shall give their power and strength unto the beast. 14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

Rome is a city built on seven hills. Rome is also built on seven mysteries, or sacraments.

> 15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. 16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. 17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall

be fulfilled. 18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

Rome was the city that ruled the world when John wrote. Rome is a "universal" church, filled with "peoples, and multitudes, and nations, and tongues".

18 And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. 2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. 3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

All nations are participants in Rome's idolatry, and participants in her Mass.

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. 5 For her sins have reached unto heaven, and God hath remembered her iniquities. 6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. 7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. 8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

Here is the most important point. Thus saith the Lord, "Come out of her, my people!"

9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, 10 standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come. 11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: 12 the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, 13 and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. 14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. 15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, 16 and saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! 17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, 18 and cried when they saw the smoke of her burning, saying, What city is like

unto this great city! 19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. 20 Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. 22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; 23 and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. 24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

19 And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: 2 for true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. 3 And again they said, Alleluia. And her smoke rose up for ever and ever. 4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

Rev. 18:9-19:4 are simply cited that the reader may know with certainty God's judgment on Rome, the Mystery Babylon. Rome's idolatry and persecution of true Christians will be avenged.

Mat. 23:13
But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

Ps. 116:15
Precious in the sight of the LORD is the death of his saints.

Because of its importance, let this passage be read again and again:

Rev. 18:4-8
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. 5 For her sins have reached unto heaven, and God hath remembered her iniquities. 6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. 7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. 8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

May all of the Church of God sojourning "in Rome" hear and obey the Lord's voice to come out of her. The Lord Jesus Christ said:

> John 10:27
> My sheep hear my voice, and I know them, and they follow me

If the Holy Spirit has convicted anyone of any sin, may they have a godly sorrow unto repentance, like Peter, not the sorrow of the world unto death, like Judas Iscariot.

> Job 5:17-18
> 17 Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty:
> 18 For he maketh sore, and bindeth up: he woundeth, and his hands make whole.

> Pro. 3:11-12
> 11 My son, despise not the chastening of the LORD; neither be weary of his correction:
> 12 For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth.

> Heb. 12:4-11
> 4 Ye have not yet resisted unto blood, striving against sin. 5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:
> 6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.
> 7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? 8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. 9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? 10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. 11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

> Rev. 3:19
> 19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

May the bonds of the oppressed be loosened in the name of Jesus.
Come quickly, Lord Jesus. Amen.

> Josh. 24:15
> And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.

To God alone be the glory!